/118 cont./

342 and begin to chew coca and tobacco and to drink brandy to-
761 gether. After a while the shaman ascertains through signs in
789 his arms or legs whether bones of the Pijao are in the ground.
756 If this is not the case, the building may be started; otherwise
787 the man must look for another building site. After the building
is finished, a further ceremony is performed (see under "Religion"
342 /see p. 205/), and then the same shaman fastens special herbs
752 to the roof to prevent the ečˇ or gelyómp spirit, hostile to man,
789 from entering the house from there.

Houses are built only by men, by fathers of families.
342 One man alone, however, is not in a position to do this. At
476 least in the erection of the house posts he is helped by his brothers,
[462] as well as by other men and friends who have nothing else to
do anyway on these days and receive chicha and something to
342 eat for their assistance. The building material costs nothing,
273 to be sure, but the builder must furnish a substantial amount of
476 chicha, for which planning must be begun in plenty of time, two
or three years beforehand, by the planting of sufficient sugar
cane. This is the task of the married son who is still living in
[594] his father's house this long. To make the chicha he also still
[249] needs the sugar mill of his father, upon whose consent and help,
[461] therefore, much depends. According to the amount of chicha
that is available, the building of the house thus lasts two to six
months, depending on whether only five or 15 men participate.

342 The most important thing in the construction of the house
335 is the erection of the wooden frame (Ills. 161 to 164 /see p.272 /),
[476] which always requires several men who bring in the trees, which
are superficially smoothed with the machete, but not freed of
bark. The master of the house is able to make the walls by
[462] himself in an emergency. The covering of the roof, too, like the
entire house construction, is men's work, but the woman of the
house may hand up the sugar-cane leaves for the roofing. First
the vertical corner and side posts of the outer walls (yátšˇínda) are
erected, then the outer beams lying horizontally on the side
posts to support the roof (yátpopānt) are laid on, and, as the third
step in the work, the horizontal crossbeams (bīkas) are fastened at

/143 cont./

224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to
● [789] kill a bear (éšwiy). One must then rub its fat into the right
[237] lower-arm, which would give him the same powers as the bear.
[262] One is not permitted to eat this fat, however, because it would
[828] make him insane. After rubbing in the fat, the young hunter
[263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed.
[237] We learned, however, that one can also use bear fat as a heal-
[752] ing remedy, and, to be sure, for bone fractures or sprains one
[757] must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably
224 stronger than ever before. For stalking he wears on his head a
292 cap made of the skin of a reddish-blond hairy monkey (móno),
[825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on
[439] game. He sold it to us for two pesos without hesitation, since,
[126] as he said, he was perfectly capable of shooting another monkey
224 for himself. He was not afraid of the gělyómp spirit, but the
776 other men were, for gělyómp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let them-
224 selves be diverted. Of course, the men, even if there are ever so
776 many of them, must not offend the mountain spirit or provoke
515 him unnecessarily, but rather must avoid everything that gělyómp
783 does not like. /144/ For instance, he hates everything impure
[296] and filthy. Hence the men always only go hunting well washed;
[824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu and šáyuts, which they obtain from the shaman, in order to be really altogether
[761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.

/257 cont./

754 The special target of the evil sorcerers are the white
648 Colombians. People are afraid to undertake anything against them
797 openly, but the magic manipulations of the nyic against them are widely known. The ones primarily affected are the whites, who robbed the Paez of land, and among them the missionaries, too. The nyic then try to obtain mastery over the souls of the whites, to treat them with herbs, and thus make them so sluggish that they will not return to Tierradentro any more. It is also said that the nyic had placed their remedies /258/ in the church so that the mission priest from Belalcázar would never come there any more and would never enter it any more.

754 The victims of evil sorcery, however, are not only human
●789 beings and animals, but also the cultivated fields, which can be
[464] bewitched by means of eggs, salt, or pubic hair. The families affected are then no longer able to feed themselves, and in many cases the fathers of the families must leave the village in order to hire themselves out to the whites. The removal of the unpopular one is thus achieved. His return is prevented in magical ways, the nyic placing special herbs, which the person cannot step over, on the connecting roads.

754 The aids for evil magic are not, say, objects belonging to the persons to be bewitched and used in a pars-pro-toto act, but are exclusively parts or agents from among the belongings of the sorcerer, which, for their effect, must be brought into close contact with the victim himself or his soul. If the nyic wishes his victim to have an accident, he places a smoothly polished stone from the river somewhere in his house. The person in question will then soon slip and fall and break his bones or suffer a sprain. Another possibility for bewitchment is for the nyic to spread his agent on the food of his victim. Thus, a shaman from Santa Rosa reports how the former young and capable Gobernador Leonidas was killed by the nyic Dolores Dinó. She visited him one day while he was working alone in his garden and threw several of her own pubic hairs in the food in his cooking pot and, in addition, a fragment from a prehistoric clay pot of the Pijao. Leonidas ate this meal.

/273 cont./

776 If it rains when the sun is shining, they may not leave the house,
753 for otherwise they become afflicted with head maladies. These
121 are not headaches, but wounds such as would be inflicted by a
[758] machete. The teyu, however, have remedies to make the rain-
● [789] bow disappear, so that children may go outside again.

776 Eč, the third of the aforementioned causes of sickness and
[753] death, is the most unpleasant and the most dangerous, since eč
[761] kills the most people. Eč lives in the earth; no man has seen
[787] him, apart from a few shamans. They need not enter into the
earth, however, to see him; rather, eč himself comes if a teyu
[825] calls him. He looks like a human being. Eč is also the name
for fireflies, which are regarded as the messengers that he sends
out to bring "pest" to human beings. People therefore kill fire-
776 flies if they are able to catch them. Eč is not angry, however,
782 if the people kill his messengers, if only he always gets enough
offerings. For this reason people give eč a dram-glass full of
brandy from every bottle, that is, they pour this amount on the
ground; likewise eč gets his share of every animal killed (chicken,
756 pig, cow, etc.). People ask their teyu which parts of the animal
776 eč demands and which ones they should offer him. If people
782 killed and ate an animal without offering eč any of it, he would
[761] in return kill a child of this family. If the father then comes to
the teyu and asks why his child died, he -- who, of course, knows
that the man slaughtered a pig without giving eč anything -- tells
him that this is the punishment of eč. That very rarely happens,
however; rather, the man gives the shaman the parts of the ani-
mal desired by eč, for instance, the liver, entrails, or meat, and
he gives them to eč, bringing them at night to the place desired
[787] by him. Moreover, as a precaution people give eč herbs and
brandy as the shaman advises, in accordance with the signs which
he has received from eč.

774 If the penetration of pest into the body of a person is the
776 cause of an illness that may result in death, this unfortunate out-
759 come is all the more probable if one of the three spirits or a nyic
has stolen a human soul. I was given differing /274/ statements
about such a case: First of all, there are two words for soul, ũns

/285 cont./

578 killed his mother and his brothers, declared his hostility toward
754 him because he was well on the way to becoming a good shaman.
756 He became ill and his signs announced to him that he would soon
578 die. Now there was a famous shaman in Huila, and he sought
75 him out with much brandy and coca. Immediately this shaman
774 realized that it was a case of bewitchment by a nyic. The only possibility of getting off alive was to kill the soul of the evil sorcerer immediately. Together they dug a hole for this purpose and in it they waited many nights for the soul of the nyic. It came, but since it was very suspicious, it would not let itself be caught. More than a month passed in this way. Night after night the two were lying in wait, without sleeping, and then one night, near daybreak, the soul of the evil sorcerer came. The shaman was ready, however; he raised his staff and with a powerful blow it fell into the hole. Immediately earth was piled up over it and the hole completely covered. Hissing, the soul died.

756 Since the young shaman from Santa Rosa was well once more,
789 the old shaman sent him home. He advised him, however, to
824 carry herbs with him, since there were robbers on the way. Cautiously he proceeded to the dangerous spot, and already his signs announced to him that the robbers were in the vicinity. He immediately blew his herbs, and the robbers fell into a deep sleep. Farther along on the way home he met several people who were pursuing a criminal. They gave him brandy and coca and asked him to help them, from his home, to capture the criminal. He then strewed čayuts on his own feet, and the criminal could no longer walk, so the people were able to capture him.

75 Other shamans report that in case of a bewitchment by a
774 nyic, the bewitched person and the members of his family slaughter a pig and put a piece of each organ in a fiber bag. /286/ They bring these to the shaman, together with brandy, coca and cigars. The meat serves as bait for the soul of the sorcerer, for at the first cockcrow, when all present are chewing coca, it comes to get the bag. It falls into the hole dug under it, however. The shaman immediately throws herbs into it, those present their chewed packets of coca, and then the pit is covered up as quickly as

/286 cont./
182 no new harvest may be undertaken until the teyu has first cleansed
756 of the pest the building site or the crops, respectively.

/287/ He is, however, not only the protector of the individual or the individual family, but is also responsible for the beneficial
[773] co-existence of the members of the whole village. Thus, it is not surprising that it was the shamans -- besides Thunder under his various names -- who were the war leaders in the mythical tradi-
[726] tions. Thanks to their magical gifts and strength, they successfully led their people against the Pijao and the Spaniards. Several times the elders of the various villages told us that one day Thunder will again drive the white intruders out of the Tierradentro of the
[648] Paez and kill them. And it is only logical that, as late as 1952,
[789] on the occasion of an impending attack by an armed group of white revolutionaries, the shaman of Santa Rosa, as the successor of the mythical Thunder, should spit his magic herbs on the road leading to the village, in order to destroy them. Old Felisa Ipia is behaving in a similar manner when she keeps the souls of all the village inhabitants gathered together in the threads of her shaman's staff, in order to be able to protect them better against evil, magical influences.

756 On account of these certain supernatural abilities of theirs, the
554 effects of which no one in the community can evade, the teyu
[815] have a certain unofficial authority. In addition, they are all at least 30 to 40 years old and thus, by their very age, fulfill one of the natural prerequisites for recognition by the community. Not a few of them feel honored by this, set apart from the great mass of people, but many assured me that they were shamans only unwillingly, that though they were called by their ability to receive signs, they were nevertheless oppressed by the weight of the burden of their responsibility.

756 During times of epidemics of disease or inexplicable, "super-
124 natural" deaths, they are the focal point of the community, to
[182] which no one appeals in vain. And in conversations with them we generally had the distinct impression of facing unselfish, helpful human beings. They make no secret of their activity, and they tried, as best they could, to tell us about their experiences and knowledge which they use for the good of the community.

/183 cont./

342 and blows them into the air; with a small staff called "tama"
756 he cleaves the air in such a way that sometimes he appears to
787 be frightening away the spirits, sometimes threatening them,
[823] and sometimes clubbing them. If the signs (reflex movements) are felt on the right side, the site is favorable; the opposite denotes that the site is uninhabitable. The spirits are angry,
[761] or there are Pijao bones and gold at the site. If the site has not been selected by the medicine man, even if the house is a handsome one it cannot be occupied, for its occupants would die, beginning with the children, continuing with the mother,
342 and ending with the father. The medicine man himself pro-
756 hibits people from living in a house built without the fulfillment of this requisite. The medicine man's dictum is rewarded with a bottle of aguardiente, an egg (1) of coca, tobacco, a

[804]

1. A measure of weight equivalent to the weight of a hen's egg.

calabash of chicha, and usually a meal with chicken. /184/
[789] This is called "care" /cuido/. When the house is finished, the medicine man will place special remedies at the ridgepole to prevent the ghosts or echi from descending by way of it or from being angered.

342 Then come the mingas /communal work-parties/. A house
476 is built with the help of others. The people are invited, including the medicine man himself, who goes to work as a laborer. The work is organized. First, they go to the woodland for wood; under the influence of the guarapo, voices resound, loud laughter is heard, and the deep sound of the "cacho" /horn/ rumbles in the montañas, multiplied by its
342 echoes. Soon they report to the man in charge. They level
335 out the ground that will serve as the house floor; they dig holes
476 in which to sink the posts approximately two meters apart, driven in solidly, and tied at the top to cross-pieces with lianas (guák); the posts outline the shape of the house, and they will

4:Bernal Villa--28 E-5 (1952-1953) 1953 SC15 Paez SC15

/198 cont./

IX

The Wax Comes from the Woodlands

796 Before the fiestero goes to stay in the pueblo, the laborers make the candles and distill the aguardiente while the fireworks-maker produces the firecrackers and rockets.

388 824 The candles are made with the wax of the wild laurel (1)

1. Myrica pubescens Willd.

recently extracted from seeds gathered months earlier from the bushes in the woodlands. Laurel, of course, is a shrub with lanceolate leaves, which grows wild in the clearings after the harvest. During the months of April and May the branches are heavy with lead-colored and tiny seeds very similar in form to the fruit of the coffee tree. They are a favorite food of the wild pigeons, and for this reason, while they are ripening, the owner, or preferably his children, constantly frightens them [756] away. This is a reinforcement of the magic protection supplied [789] by the medicine man at the suggestion of the owner of the woodland. He has performed the exorcism to frighten away the unwanted birds: he has loaded his shotgun with chayuts (2) and

2. Escrofulareacea.

shot at the pigeons. They will not return.

[415] The seeds are gathered in fique bags. Ten workers gather approximately one arroba in one day. /199/ For the period of one month the seeds will be left to dry, scattered in a corner of the house, so that the wax will come out white and not green as would happen if this were not done.

388 To extract the wax, the seeds are packed into small sacks or bags, boiled, and pressed at once. The wax falls with the hot water into a round container; on the following day, the water that remains at the bottom of the container is removed, and the wax is left to solidify further.

/236 cont./

755 783 Since sicknesses have a magical origin, the treatments are also magical in character. "The cleansing" is indispensable in every treatment, with its attendant remedies and movements.

165 164 Symptoms of sicknesses. Among the sicknesses clearly identifiable by the natives are smallpox and whooping cough, given their characteristic symptoms. Some of the informants, not many, to be sure, state that their children died of such sicknesses.

165 761 776 On the whole, child mortality, which is rather high, is said to be caused by, in order of frequency and in generic terms, pest, Echi, and sorcery. The cases of death by the ghost and rainbow are few.

753 776 The symptomatologies given for the sicknesses are very vague and even confused with one another. The Echi, ghost, and rainbow sting, not really the body, but the soul, leaving hairs in the body that cause fevers and sharp pains at the spot where they are found. These hairs, when placed in the palm of the hand, move as if they were alive. They differ in color: the red ones are from Kallumb, the reddish blue ones from [755] [783] the rainbow, and the black ones from Echi. The hairs are removed by rubbing with remedies prior to the cleansing.

/237/ It is said that the sting of pallumb /sic/ causes heaviness, lack of appetite, pains in the head and body, fever, and even insanity.

753 776 821 When the arco /literally "bow"/, called kitús, is referred to, it is nothing other than the rainbow, which comes out at any hour of the day, accompanied by a rainy drizzle, the "rainbow meow," which causes scabies (chande) in children [755] when it falls upon them; it is not harmful for adults. The curers, [789] and they alone, from their ranchos blow chewed remedies toward it, tobacco, chandur, flushamuanda, and yacuma [755] negua, in order to make it disappear quickly. Other people chew remedies, when they have them at hand, and rub them on their bodies. There is a general idea that the rainbow causes

824 [128] [137] The plants marked with an asterisk were identified by the Herbario Nal. Colombiano, in particular by Dr. Jesús M. Idrobo.

[127] For the others, we were guided by the work, Plantas Utiles de Colombia /Useful Plants of Colombia/, by Dr. E. Pérez Arbeláez, published by the Imprenta Nacional de Bogotá in 1947.

75 182 171 The té eu and the community. In every culture, medicine performs an eminently humanitarian function. Its nature is sociological. No matter what its methods may be, its purpose is to save human lives. It combats illness, but also prevents it.

75 182 Among the Paez, medicine cures and prevents. The community and the family perform special ceremonies intended to achieve these two purposes of medicine.

755 *756 182 [734] When the pest (epidemic) has spread through the community, threatening its subsistence, the authorities (cabildo) invite the curer to conjure away the danger by performing the wé ká.

[765] [783] When the illness prevails in a single family, markedly decreasing its members, the eldest invites the curer to perform the ut ká. After every burial the people must remove the ptans from their bodies and from the house where the death occurred. The curer is the only one who can do this.

241 *756 783 182 ● 789 The first fruits of plantings made on new lands not cultivated before cannot be consumed until the curer has performed the cleansing ceremonies. Thus, it is the curer who defends the family -- preservation of the species -- who purifies the harvests -- preservation of the individual -- and who also defends the community, warding off by means of his conjurations

*756 789 182 the epidemics and the individuals who threaten it. In 1952, before an imminent attack by subversive armed groups on the Parcialidad of Santa Rosa, the curer warded it off with maní de montaña /literally, "montaña peanut"/, chewed and blown on the path by which they were to come.

/253 cont./
75 month went by, and we were unable to catch it. We did not
539 sleep. The curer would make another hole, and another. We
774 were tired. 'We shall ~~catch~~ that scoundrel /254/ yet,' he would say to me. When we went on to the seventh hole, at the crowing of the first cock, the soul came. The curer had his tama ready, and at once, zoom! he gave it a blow and it fell into the hole; he tossed earth on top of it and tamped it down well. After a few moments the soul made a whistling sound. 'We killed it,' the curer exclaimed triumphantly. I saw the sorcerer's soul. Then the curer told me to go back, for I was cured. He advised me to take remedies with me, since there are many robbers along the way. Thus it came to pass. I was careful at the dangerous spots. The signs indicated to me the presence of robbers and at once I blew remedies at them (kit sust). They went to sleep.

756 Farther on I met some people who were pursuing a criminal.
539 They gave me coca and aguardiente so that I might prepare
789 the remedies at my house and help to capture the criminal. Thus it came to pass. I put chayuts around my feet and the criminal was unable to walk. They caught him."

75 Others say that the one bewitched, with his relatives,
774 goes to the curer, bearing coca, tobacco, and aguardiente. They kill a pig and put a piece from each organ into a small pouch. This is the grease for catching the sorcerer's soul. At the crowing of the first cock, when everyone is chewing coca, the soul comes to get the small pouch, immediately falls into the hole, and the curer tosses upon it fierce echi, remedies, and the chews of all, and covers it and tamps down
[783] the earth. This is how he kills the sorcerer. He immediately cleanses the sick person and his relatives. The danger has been averted.

756 When the curer feels the signs at the crown of his head,
717 ptans is being sent to him. He goes without delay to the kachí
783 with pringamoza, paramo cabuya, tama, and flica to wait

/259 cont./

754 To facilitate the capture of the soul, the sorcerer gathers
774 the soil on which the victim has trod, with which the us (heart) falls easily.

754 b) The sorcerer can make angry the Ghost, Rainbow, and
776 Echi. Thus:

For the Ghost, he puts a large ají de montaña (Capsicum sp.) at the spot where he lives; the person passes by and dies of a few stings in the heart.

/260/ For the Rainbow, he puts the rags of a menstruating woman in springs, bogs, damp places. A person passes by, is stung, and dies.

For the echi, he puts remedies where the victim works; stung, he vomits blood and dies on the spot.

754 c) Another way to cast a spell is rubbing bad remedies on the salt, pork, or eggs that the victim is going to eat. If by chance someone else eats them, nothing happens, for the witchcraft was not directed against him.

[783] d) The sorcerers handle the pest as they please. They can send it to persons or to the entire community. The sorceress Felisa brings the pest to Santa Rosa even for business reasons.

● [789] e) When the sorcerers do not wish a person to return, they place at a strategic spot on the road two bundles of chayuts pointing upward, and in addition they blow dry pringamoza.

f) A curer from Santa Rosa explains how a spell was cast on ~~one~~ of the former gobernadors of the parcialidad. The late Leonidas was working in his garden and his rancho was empty. Then a woman came in, dressed in black (Dolores Oinó), dropped into the pot of food some of her own pubic hair, and stole a piece of Pijao earthenware that contained silver. Leonidas ate this food and began to feel his throat become dry
[783] and to breathe with difficulty. Finally he died. The Pijao pest has the same symptoms.

g) When the sorcerer wants a person to suffer an accident (fracture, contusion, dislocation), he leaves somewhere in that person's house a very smooth stone taken from the stream. The person, wherever he may be, slips and falls.

/260 cont./

754 If a person kills himself in a fall, it is believed that the
[783] sorcerer sent him ptans.

[761] h) To cast a spell on the plantings, they use tobacco, matches, and other remedies with which they are burned and destroyed.

As will be noted, in their enchantments the sorcerers do not use any parts or objects belonging to the victim, such as hair, nails, clothing, etc. Most of the remedies that they use are herbs or objects that have properties noxious to man or can cause him harm.

The sorcerer believes that putting them in contact with the soul or simply with the body produces the desired effects.

754 /261/ Paez sorcery is a clear case of imitative or
● 789 homeopathic magic, according to Frazer's classic definition. It is "desire dominating the world with instruments born of desire" (10).

[118] 10. Ponce, Aníbal. Estudios de Psicología /Psychological Studies/, El Ateneo, Buenos Aires, 1947, p. 363.

754 The Paez fear illness and death and live in the fear that
182 the whites may take from them their land, their ranchos, their plantings, that is to say, their very sources of survival.

While the sorcerers attack the customs of a capitalist economy and transculturation openly, the curers protect the community against sickness and against the attacks of individuals or groups, by means of their divinations and their vigorous and constant conjurations. In this sense sorcerer and curer are identical. They protect the community.

683 Punishment of the sorcerers. The sorcerer is feared by
754 the entire population; identified throughout by it, he suffers general enmity; torrents of hatred arise against him, ending most of the time in violent punishment: confinement in the stocks, whippings, dunkings, and even exile.

/308 cont./

243 are also selected; the larger, round one is regarded as the
244 woman and the less vigorous one as the man. In the cold climates
476 they usually sow, in addition, broad beans and wheat, and in the temperate ones arracacha, manioc, plantains, and other species.

243 In three months, when the maize is man-high, weeding
476 is done. The underbrush is uprooted and left on the same ground to dry out and rot. It serves as fertilizer for the plantings. But the natives have no conception of fertilizers, and any suggestion made in this connection is regarded by them /309/ as a waste of time. There are also mingas for weeding, and boys and even women participate. In about six months the dry and yellow leaves are stripped from the stalks, a task which they call descalzar /to discalceate/; they believe that this makes the tender leaves acquire a dark-green color and the ears grow
[824] strong. The stripped leaves are used to cover the roofs of the ranchos which are built for watching over the plantings and to house the family at harvest time.

243 The fields are attacked by flocks of parrots and chamones
825 /a kind of bird/; they are driven away with scarecrows (kanasá), which are put in strategic places. Squirrels and dogs are also enemies of maize, and to protect it they build traps or use their shotguns. In addition, the women and children constantly go around the fields. Next to the rancho a high platform is often built, from which the integrity of the plantings can be guarded.

243 The natives know that droughts parch the sown ground and
● 789 an exaggerated winter injures them. When the leaves are scorched
754 and the plant does not make ears, they think then that envious people (the sorcerers) have cast a spell on the maize. In such cases, they call the good curer (té eu) to lift the spell. Protection thus has a magical character (13).

13. Bernal Villa, S. "Magia of Medicina entre los Paeces /Magic and Medicine among the Paez/," p. 245.

/309 cont./

685 The natives do not steal maize. If they need some, they
243 buy it from their neighbor. Such transactions are made at very
[432] low prices. If someone refuses to sell, that is to say, "is stingy
[623] with maize," the buyer threatens to rob him, although he never
[692] does it if he is a good person, but will if he is bad (sorcerer).
Such thefts are punished by the cabildo.

243 When the ear of maize is filled out and tender (choclo /a
[789] roasting ear/) consumption begins, after the performance of magical practices if the produce is from a new clearing (14).

14. Ibid., p. 246.

Consumption begins at the outer part and all around the field, leaving the central part to turn into dry maize. If someone picks maize from just any part, people comment acidly that he "eats like a dog." The harvesting of the maize is done in
[476] one or two days. Relatives and friends are invited to help
[465] and are rewarded with approximately one arroba. The same amount is also given to those who helped disinterestedly with the clearing and sowing.

243 /310/ An informant from Mosoco says that it is customary
431 among the natives to present relatives and friends with a "carrera" /stretch, row/ of each harvest. Those of wheat and barley are excepted. The carrera consists in harvesting all the "matas" /bushes, sprigs/ that remain around the plantings, since, as we have seen, the harvesting is done from the periphery to the center. The beneficiaries in turn do the same, so that the amounts received are reciprocally returned. This favor to relatives and friends carries with it implicit factors of understanding and affection, for not all receive this manifestation of esteem.
243 The same informant says that the consumption of roasting ears
574 begins with what is called "cura de la labranza" /treatment of the field/, which consists of the following: The owner invites his relatives and friends to a kind of banquet with an abundance of tender-maize cakes /bollos/ or tamales /envueltos/, chicken, and other select dishes.

/310 cont./

243 As may be noted, the magical practices of the té eu are
756 absent, although there still exists that of the eating, which in
789 other parcialidades complements his practices.

249 The cultivation of sugar cane is quite widespread in the
273 temperate thermal level, although the plantings are not extensive and are not pursued for commercial purposes; they serve only for obtaining guarapo (fermented cane juice) for individual and collective labor and for social affairs. Guarapo is an essential part of the domestic economy, in the same manner
249 as coca. It is not produced for public pay. Each house has its
257 sugar mill, either outside or in its interior, but there are no ovens or other accessories for producing panela. The latter industry belongs exclusively to the white or mestizo people.

249 The cultivation of the cane requires three weedings before the first cutting. Three cuttings with good results are generally obtained from each planting.

245 The cultivation of coffee is also very widespread. Its expansion is of recent date; but it already has strong and universal acceptance, like cane and plantains. The method of cultivation suffers from certain deficiencies: the shade is insufficient and inadequate; there is no pruning; the care is not very satis-
[433] factory; many do not have pulping machines. The coffee
245 plantings produce several arrobas per year. The monetary in-
434 come of the natives in the temperate zone is provided basically by
[439] coffee. They sell it to steady and familiar customers for prices
[452] that are usually low. The coffee plantings secure credit for the natives; they often collect money or merchandise against a future
245 harvest. Coffee has permitted them /311/ to acquire dishes, to
434 modify their clothing, to enrich their agricultural equipment,
177 to buy every once in a while the drugs of the "whites." At harvest time they eat meat regularly, and they are also able to pay wages for the improvement of their fincas. But, above all,
[273] it opens the doors of the liquor stores to them. They consume considerable amounts of alcoholic beverages. They have not yet learned to make good use of their monetary income.

[illegible]

//500 words//

2.3/ propose "Gaelan." Further into the document it is not made
4.33 they have invented the new "Gal" words, which are not present
there in a book. They also invent words, mainly
in this and nearly this is exchange. This allows [illegible]
2.3/ for use. The people we meet then talk [illegible]
7.33 the animal, the dance immediately [illegible]
7.33 and talk on a few lines for the [illegible]
(7.3) as an allowing to the female [illegible]
teeth and eyebrows and [illegible]
placation. Likewise to those [illegible]
on the eyes with which the [illegible]
reverse diffraction along the way. [illegible]
by whites and creatures, which [illegible]
the negatives are not real. [illegible]
instant and could not be [illegible]
sufficient to have on the eyes with [illegible]
then can also be established. [illegible]
2.3/ personally ask.
2.42 [illegible]
(7.96) Iglese Europa, and, as a result words, the [illegible]
(527) beginner "Gaelan" pronounces the [illegible]
(2.8) the dots are least used. [illegible]
(2.3) the eye and used as a sign of [illegible]
not used. When they mentions a [illegible]
2.42 "wild" places, such as bogs, [illegible]
7.82 pronunciation of nothing [illegible]
7.56 place from each region and to [illegible]
2.3/ energy all this is a test, [illegible]
of it, then grow around the [illegible]
him, leaves the handle, [illegible]
of things such as books or [illegible]
any special ceremony associated with it, [illegible]
by persons as the blessing of [illegible]
place at a specific time. [illegible]
is performed before consuming the [illegible]
of which is to please him.

/321 cont./

231 [796] [533] The slaughtering of the head of cattle for consumption at religious fiestas is accompanied by music (1).

1. Bernal Villa, S. "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," p. 208.

[232] Of the equine livestock, they also prefer the females for 492 484 reproduction. Horses are used for the milling of sugar cane, for the transport of loads, for long journeys. Many own saddles, [249] /322/ although generally deteriorated ones. Women never ride [482] on horseback. On long journeys the woman walks with a heavy [562] load on her back, while the man rides without carrying anything to hinder him.

231 The horses of the Páez are small, but very hardy and suitable for the rugged and difficult roads. They do not own mules or [754] donkeys. In Calderas it is said that someone brought a donkey [789] for the purpose of producing young mules, but the envious ones (sorcerers) cast a spell on it and killed it. Nor do they own goats, which they regard as very thievish and destructive.

In the houses they raise guinea pigs, chickens, and turkeys, and, on a smaller scale, ducks. Furthermore, dogs, [422] cats, and hogs are also raised. The former belong indifferently to men or women, while hogs and dogs are the exclusive property of the men.

The scant care given to domestic animals is worthy of note. There are no corrals of any sort, nor special caretakers [233] for the animals. Cattle are commonly left to fend for themselves in the pastures, and only every 15 days, or, more frequently, once a month, are they rounded up by their respective owners to [232] check on their existence or multiplication. They know about the need to give salt to cattle, but this article is supplied in small quantities and at very long intervals. Most of the animals of Calderas go to a small spring of brackish water in Tumbichukue. Among the other domestic animals, only the chickens, turkeys, and guinea pigs are fed regularly with grass, maize, manioc, and

/326 cont./

262 [252] The chachafruto (úsual), a leguminous plant that bears rather sweet fruits which are eaten merely boiled in water, readily grows in the stubble and thickets; this is a favorite food of children. It bears fruit during the months of August and September. They also gather mushrooms (kalaguai), orejas de palo /literally, ears of wood/ (kallumbo) that grow round and white on rotting trunks, fríjol /327/ cacha (us tape) that abounds in thickets, moras (sutsion) and the ground cherries (chimbú) that grow in profusion in the maize fields and with which they make cakes or tamales and mush /mazamorra/ mixed with ground maize. Likewise, they gather wild granadillas (shlal).

224 [441] [789] Hunting is of minor importance among the Páez. Shotguns and dogs are needed. Authentic lovers of hunting are few, and there are no magical rites or ceremonies connected with it.

Hunting is most frequently done to protect the plantings or the herds. We have seen that the enemies of maize are coatis, guaras, squirrels, and birds. The chickens are attacked by wolf-dogs. On the savannas of the Paramo de Moras bears are the most common enemies of the herds.

[237] In Calderas, the hunters customarily keep the skulls of the captured booty inside the house, on one of the wall posts. In one of them we counted five coati skulls, two from guaras, and one from a wolf. Hunting is done on Sundays and at any time of the year. They go to selected locations with dogs, shotguns, and provisions. The dog raises the game and the men wait in strategic spots, with their shotguns ready to shoot it. If the shot misses, they set out after the game on a fast run. When they hunt deer, they have a minga. For the hunting of guaras they use traps consisting of nets which they place at the exit of the haunts of these animals. Bats are hunted with bags. As soon as they fall, they [262] are kicked to death, for these animals easily break out of bags. [252] They are eaten roasted. Armadillo meat is rather favored. Sparrow hawks are hunted with blowguns. "The Indians are poor" 223 [411] -- says an informant from Calderas -- "and for this reason they make blowguns and hunt birds. God made the birds so that the poor would eat them and not steal." Wild pigeons are hunted on the ridges by means of traps that are well concealed. Chamones,